

end) and a communion, around which, "as often as they gathered together, they should shew forth his death till he comes." Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And it was granted to her that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, write, "blessed are they that are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev. 19: 7-9.

THE SUPPER IN EARLY HISTORY.

First, let us have a definition of the term Eucharist. First, the primitive meaning is, thanksgiving, and when applied to the Lord's Supper, came to mean the elements, as well as the object. Philip Schaff, D. D., says in his book, "Teaching of the Twelve Apostles," "Eucharist," or "thanksgiving" was the original name for the celebration of this ordinance, in connection with the love feast, or Agapae, p. 57. And again, commenting on the prayer of thanksgiving, he says, "In order to understand the prayers we must remember that the primitive Eucharist embraced the Agapae (love feast) and the communion proper." The Agapae was a perpetuation of the last Passover, or supper of the Lord, and culminated in the participation of his body and blood, p. 59.

The same author says "the Christian Agapae, (love feast) was a much simpler feast than was the Jewish Passover. Rich and poor, master and slave, sat down together once a week on the same footing of brotherhood in Christ and partook of the bread, fish, and wine." Bread, fish, and wine constituted a common meal in those times. Tertulian, born A. D., 45, describes it as a school of virtue rather than a banquet, and says, "that as much is eaten as satisfies the cravings of hunger, and as much is drunk as benefits the chaste," p. 59. Certainly Tertulian, the greatest of ancient writers, who could almost shake hands with the illustrious Polycarp, the disciple of the Apostle John, and contemporaneous with the close of the great life of Justin Martyr, is an authority worthy of our notice, and I do not hesitate to place his word before that of our modern Mr. Howard. I wish to give the following quotation from the writings of Claudius Apollinaris, Bishop of Hierapolis, who lived contemporary with Polycarp, and was evidently known to him, both of whom were living at the time when the Apostle John is supposed to have written his Gospel. "The fourteenth day, the true Passover of the Lord,

the great sacrifice, the *Son of God instead of the Lamb*, who was bound, who bound the strong, and who was judged, though judge of the living and dead, and was delivered into the hands of sinners to be crucified, who was lifted up on the horns of the unicorn, and who was pierced in his holy side, who poured forth from his side the two purifying elements, water and blood, word and spirit, and who was buried on the day of the Passover, the stone being placed upon the tomb." Now here is an author who was martyred for his faith, against whose holiness no breath of suspicion has been breathed, who was living when John wrote his Gospel, and he tells us that "The Lord was buried on the day of the Passover. Anti-Nicene Fathers, p. 772, Vol. 8. Now if the Lord was buried on the day of the Passover, he could not have eaten the Passover. And this is in perfect accord with the Gospel, i. e., "and they—the Jews—went not into the judgment hall, lest they should be defiled, but that they might eat the Passover." John 18: 28. And I will also quote from the writings of Polycrates, Bishop of Ephesus who was almost the immediate successor of the Apostle John, as the overseer of the Ephesian church. He says, "John moreover, who reclined on the Lord's bosom, and was a witness and teacher—he rests at Ephesus. Then there is Polycarp, both bishop and martyr at Smyrna; and Thraseas from Eumenia, both bishop and martyr, who rests also at Smyrna. Why should I speak of Sagaris, bishop and martyr, who rests at Laodicea? * * * These all kept the feast, (Agapae) Anti N. Fathers p. 773, Vol. 8. Paul says, "Purge out therefore the old leaven. For Christ our Passover is sacrificed for us: Therefore, let us keep the feast not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." I Cor. 5: 7, 8.

In the MS., discovered by one, Bryonoise, in the Jerusalem monastery at Constantinople, in 1881, as well as in the Apostolic canons, the teaching of the observance of the Lord's Supper is very prominent, and these two documents are accredited by all scholars as having a very early origin, not later than the close of the second century, and very many eminent scholars indeed contend that they were written by the apostles themselves. At all events they were written in a very early age of the church, and voice the practice of those who were very near to the apostles. In the above mentioned canons we find the following words, "For on their very feast day they apprehended the Lord, that the oracle might be fulfill-

ed. They placed their sign in the midst of their feast, and knew it not." Anti-Nicene Fathers, p. 445, Vol. 7. Also Psalms 74: 4.

And in the fragments of the writings of Apostolic times that have reached our day, we have the following, "On that day, therefore, on which the Jews were about to eat the Passover in the evening, our Lord and Saviour was crucified, being made the victim to those who were about to partake by faith of the mystery concerning him, according to what is written by the blessed Paul. "For Christ our Passover is sacrificed for us;" "At the time therefore in which our Lord and Saviour suffered for us, according to the flesh, he did eat the legal Passover. But as I have said, he himself as the true Lamb was sacrificed for us in the typical Passover, on the day of the preparation, the fourteenth of the first lunar month. Now it is quite apparent to those who are not shackled by prejudice that the early Christians did keep the feast (Agapae,) and when we follow the history down further, we find that only when the church began to be cursed by Romanism did the feast generally cease to be observed.

In my next I wish to follow the question a little further in profane history, and then we will come to the passages of the Gospel that Mr. Howard has twisted out of their places in order to make them fit his theory. Surely the sanctified will not abuse the brethren for keeping the feast of love.

J. O. TALLEY.

THE SEVEN-FOLD PROMISE OF CHRIST.

JACOB C. CASSELL.

In the 2nd and 3rd chapters of Revelations we find a complete summary of all the promises concerning the future life: they are given to us in seven-fold form denoting divine completeness. They are not seven different promises to seven different individuals, but seven divisions of the one great promise of a joint heirship with the Son of God.

The promises are as follows:

First. To him that overcometh will I give to eat of the tree of life, which stands in the midst of the Paradise of God." Rev. 2: 7.

Second. "He that overcometh shall not be hurt of the second death." Rev. 2: 11.

Third. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2: 17.

Fourth. "And he that overcometh and keepeth my works unto the end, to him